

# Mr. Roger Le Stranges

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## SAYINGS

With Brief NOTES to prevent misapprehensions.

And some Additional REASONS to prove him,

### 1. No Papist.

**F**inding the Town in a Tumult, the Sea before me and the Enemy behind me, I took a Boat and with much difficulty Escaped--*Le Strang's Apology. p. 4.*

*Comment.*

This a Specimen of the Gentlemans *Valor*, the Wits are seldom Celebrated for *Hero's*, he defies his Enemy you see with his Posteriors and running away is, as Familiar with him, as his own *Fiddle* or *Madam Bs. Base-viol.*

### 2.

A Citizens *Skul* is but a thing to try the temper of a Soldiers *Sword* upon, *Ibidem. p. 48.*

*Comment.*

This is spoken out of *Pure Affection* to the Citizens, and shews their *Pates* are good for something else, besides *Petitioning*. A *Papish Successor* will confirm the truth of this Aphorism.

### 3.

The Very mention of a *Parliament* Inrages them, and there is reason for it, their *Heads* are forfeited, and if the *Law* lives, they must *Perish*: But all this while, are not we in a good Condition, when the *Transgressors* of the *Law*, must be the *Judges* of it, *Ibidem. p. 51.*

*Comment.*

The Devil himself sometimes speaks truth, though, against his Will. But the *Private Cabal* will con him no thanks for this Description.

### 4.

We do further *Engage* in the presence of Almighty God, that if any Person or Persons impose upon us any other Government, Inconsistent with or destructive of *Parliaments*, we will prosecute him or them as *Betrayers* of the Peoples *Rights*, and Subverters of the *Fundamental Laws* of the English Nation, *Ibidem. p. 52.*

*Comment.*

Is not this to Justifie an *Association*: But have the People indeed any such *Rights* and *Fundamental Laws*, Sir Poll, we thank you. And resolve Sixteen more of your Dialogues shall perswade us to part with them to any such Tories as you talk of, who would Impose *Devillish Popery* and *French Slavery* upon the *Free-born Protestant People* of *England*.

### 5.

Men will be Damn'd, they had better Dam *Rich* than *Poor*, and keep their *Lacques* and their *Whores*, and at last go to Hell in Triumph, *Ibidem. p. 93.*

*Comment.*

Our Author has endeavored to put this whollom Doctrine in Practice, and Tugg'd hard at the Quill this many a fair day for a *Secretaries* place, or some other *Court-Preferment*. And 'tis no small grief to him, that after all, he should be disappointed and go to Old Nick, a *Beggar*.

### 6.

As there's no *Fool* to the old one, so there's no *Knave* to the old one *Ibidem. p. 95.*

*Comment.*

Undoubtedly this Oracle is pronounced from Experience, for the Author himself is got to his grand *Climacterick*.

### 7.

*Friendless* abroad and *Comfortless* at home, as *Guilty* and as *Desperate* as *Cain*, *Ibidem. p. 47.*

B

*Comment.*

Comment.  
This is an abrupt part of a *Prophecy* and you must send to some Holy Book, for an Interpretation.

8.

That there are *Rogues*, there is no question, but yet I should be loath to pass for one, *Ibidem*, p. the last.

Comment.

Can you blame our Author therefore for protesting before the *King and Council*, and Swaggering since in *Print*, that he is *no Papist*, nor any more concerned in the *Plot*, than the *Pope of Rome*.

9.

The Independents Murthered *Charles Stuart*, but the Presbyterians Killed the *King*; State Divinity Printed 1661. The Presbyterians brought him to the *Block*, the Independents Murthered him; the Presbyterians held him by the *Hair*, whilst the Independents Cut off his Head. The Presbyterians bound and prostituted the *Virgin*, and the Independents were the *Ravishers*: Relapsed Apostate, p. 129. Printed 1661.

Comment.

These are very *Edifying* sayings which have been worn threadbare in the Pulpit, and made two Hundred and Fifty little *Parsons* pass in spite of *Nature* and *Truth* at once both for *Wits* and *Loyalists*.

10.

Bless us from a Gun! State Divinity, p. 22.

Comment.

So say I too; and all its *Paper-Bullets*. But how the *Squire* will answer this rash Ejaculation to his Trusty Friend *Harry* is left to be determined by the Criticks *Spiritual* and *Temporal* at Sam's.

11.

Are not *Knaves* and *Fools*, the greatest part of the World? *Ibidem*, p. 29.

Comment.

Can ye blame the *Squire* then, for Herding with the *Biggest Party*!

12.

There are some People believe, that I write for an *Halter*, and have a mind to save my longing, *Ibidem*, p. 44.

Comment.

The Laborer is worthy of his *Hire*, and no doubt, but in due time, the Gentleman may have both his *Desires* and *Deserts* in this particular.

13.

Heark ye Gentlemen! Between *Jest* and *Earnest*, I have away of *Fooling*, will go near to put your Gravities out of Countenance; Relapsed Apostate in the Introduction.

Comment.

This looks like the very *Syre* of *Heracitus Ridens*. And indeed for *Religion* in *Jest* and *Fooling* in *Earnest*, there's not a *Merry-Andrew* in all the *Town* can Match his (late) *Worship*.

14.

What Peace can they expect from others that are at *War* within themselves, whose very thoughts are *Whips*, and their own Consciences their own Tormentors? *Ibidem*, p. 4.

Comment.

This may be one main Reason why our *Dog-Towner*, that has been a *Pestilent Conney-catcher* in his time, is always *Snarling* and *Barking*, and can never lye quiet in his *Kennel*.

15.

Betwixt *Hanging* and *Transplanting* all Men of different *Opinions* there must needs ensue a *Pleasant State* of Concord. *Ibidem*, p. 116.

Comment.

Yet this is that very *Pleasant State*, this *Worthy An*; but if he had but as much *Power* as *Adalisc*, would reduce us to.



A furious Bustle the Presbyterians make with the Sill People for fear of Popery. *Ibid* p. 1403  
*Comment.*

This was a Preparatory Lullay, that Popery might catch us Napping and none dare speak against it for fear of being stigmatized for *Presbyterian*.  
 'Tis not every Bodies Lot to Live like a *Kennel* and Die like an *Honest Man*. *Within a Whip*, in the Preface.

*Comment.*  
 Is *Saul* also amongst the Prophets? sure the Man is run'd *Fortune-teller* and pre-  
 ges his own *Destiny*.

I defie Malice itself to charge me with any sort of Malevolence toward the Church or State, which even a *Packet-Jury* would dare to give credit to. Further *Discov.* p. 3.

*Comment.*

This you are bound to believe on pain of *Curse Canonical*; for so choice was his Innocence, that he durst not trust it in the hands of the *Highest and most Honourable Court* in the Nation, but fled and sneakingly sent his Wife to pretend he durst not appear for fear of *Man-slayers and Bunch-balls*. How? A *Licence*, and a *Pass* and a *Gazetter* and a *Justice* and the *Devil* and all, and yet want a Protection for the Shoulder? This 'tis to *Play* all Night at *Master-cloze* with *Bookish Ladies*.

I defie any Man to produce another Gentleman in the Kings Dominions under my Circumstances, that hath Suffered so many Illegal, Arbitrary and mean Injustices from any of the Abusers of the Kings Bounty, in which that *After One had Thirty Years Faithful Service* to the Crown, the *Benefit* hath been taken out of my *Shoulder*, and in a large proportion *Shaved* amongst some of those very People, that pursued the late King to the *Black-Englismans Birth-Right*. *Ibid* p. 14.

*Comment.*

Alas poor *Town* or I he can Open you for against *Majesty* upon occasion and upbraid the King with his *Services*, and in effect charge him with *Ingratitude* and *Injustice*; yet still the Gentleman may vaunt his *Loyalty*, though tis not the *Cause*, but the *Crust* he values.

You may as well bring *Heaven* and *Hell* together as to Reconcile those People, call'd *En-naticks* or *Non-conformists* and *Dissenters* to any Terms of *Piety* or *Civil Order*; Further *Discov.* p. 18.

*Comment.*

What follows then, but you must Cut their Throats or Knock out their Brains to rid the World of such Incurable Hereticks, as your good Friends in *Ireland* did in the famous 41. This you would be at, but *Curst Cows*; God be thanked, have *Short Horns*.

Religion is a *Spiritual Nation*, out of the reach of Violence, and neither to be *Inva-ded*, nor kept out by Force, *Ibidem* p. 20.

*Comment.*

Why then need the Government trouble itself with making *Laws* either to exclude *Popery* or suppress *Presbytery*.

Who knows not, that Interest Governs the World, and that for Reasons best known to themselves, he that is a Protestant in his Heart, may be induced rather to appear a *Papist* and the other, though a Papist in his Heart, may find it his Interest yet to seem a Protestant, *Ibidem* p. 30.

*Comment.*

The first part of this is unassailable, because Protestants can have no *Dispensations* to help them out, but the latter clause is a very truth and tis *Forty* to one, but this Author is an instance of it.

Confound us, if we do not agree and Resolve to serve God and Honor the King. *Ibidem.*

p. 47.

Let the World Renounce me, If I am less Innocent than I say I am or less dutiful, then I have been, State Divinity, p. 61.

I am (by my hopes of Heaven) a true Son of the Church of *England*, Furth. Disc. p. 2. All this is true by the Faith of a poor Gentleman, that has worn his Doublet out at the Elboes in His Majesties Service, Reformed Catholick, p. 3.

By the Everliving God, it is false as if he swore, I had come down the Chimney on a Broomstick, *Le Strange*, no Papist.

*Comment.*

Swearing is so natural to this Worshipful Son of the Church, that you see, he cannot forbear it in Print. But who knows not the Proverb-- he that will Swear, will lye.

24.

We find the Court dangerously thronged with Parasites, Knaves represented to the King for Honest Men, and Honest Men for Villains. Caveat for Cavaliers, p. 12.

*Comment.*

Had any Body else said half so much, it had been an Arraignment of the Government, and at least three quarters Treason, but this thinks, he has License to abuse either Court, Parliament, City, Country, or the Protestant Religion, whenever the humor takes him, or *H. B.* for satisfaction of old Scores calls upon him for a Pamphlet.

Some Additional Reasons to prove *Roger Le Strange*, No Papist.

First, because he says and swears he is none in this Juncture, when 'tis very much his Interest to be thought not to be so. Though formerly when the Papal Stream ran high he acknowledged (as 'tis attested by Unbiaised proof) that he was of that Church, whereof the Pope was Head.

2. Because a Man that never practised any serious Acts of Religion in his Life, ought rather to be accounted an Atheist, than a Papist.

3. Because amongst all the Swarms of his slicht Tomes and six-penny Volumes, he never wrote one line against Popery, though he has translated Father *Bona* the Jesuit, to render that party more Acceptable for their Devotions, but on all occasions and indeed without any, has claw'd off Protestants and endeavored to Widen the differences between them, as heartily as either *Philomax*, or *Goddin*, or *Serjeant* could do for their Guts.

4. Because ever since the Discovery of the Popish Plot, he has endeavored to Ridicule all the Evidence, and to sham it upon the Presbyterians, and divert the chase against Papists, and smooth the way for the Meal-tub Plot and *Fitz. Harrises* &c.

Lastly, Because that after all this Busle and so many charges against him, and the numerous trifling Apologies, he has pestered the town with. He never yet durst pretend or offer the least shadow of Proof. That for 18 long years together viz. between the year 1660 & 1678. he ever did frequent his Parish Church, according to Law or received the Sacrament there, as the Rubrick requires, now if he never (ordinarily) came at any Protestant Church, nor Communicated in its Sacraments in so many years, (and if he had, no doubt, but he would have told us of it) does it not roundly follow, that he is a notable true dutiful Son of the Church Establish't, very fit to be her Champion, and to upbraid those that agree in her Doctrin, and often joyn in her Communion? But since the Plot broke out and he was more violently suspected, and charged for a Papist, he has (as he pretends) gone to Church sometimes and taken the Sacrament in *Holland*, and is not this, (though, for 18 years before he made no Conscience on't) enough to prove him a sound Church-man and no Papist? Yes, verily, and therefore be satisfied, for that's all the Substantial Reason that (after all his Fooling) you are ever like to get from him.

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F I N I S.